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## SMASH Organizes Against Youth Gangs

# New York Gays Fight Violence with Violence

By Robert Chesley

NEW YORK — In response to repeated attacks on homosexual men in New York City by gangs of local youths, a group of gay men has formed to deal with the problem directly. In a complex situation with no easy answers, at least one of the means this group has chosen is extremely controversial: meeting violence with violence.

The group has named itself the Society to Make America Safe for Homosexuals — SMASH. It has gotten considerable coverage in New York papers, especially the local Greenwich Village paper, *The Villager*, which ran a front-page headline in their August 12 edition saying "Gays Organize Vigilante Action." The article described in tense detail the implementation of SMASH's first strategy: sending out a single decoy gay man, dressed in leather, to walk the streets in the Chelsea area, followed at a distance by

carloads of men prepared to "beat the shit" out of any youths who attacked the decoy, after disabling the youths with a chemical similar to MACE. Although there have as yet been no violent confrontations, the situation is explosive and SMASH's tactics have created much controversy.

SMASH spokesperson, Martin Randall, claims that the group formed out of the frustration felt by many gay people that nothing has been done by either the police or the gay organizations to deal with what has been a long-standing problem. Randall states that local youths have been annoying, threatening and sometimes attacking gay men for at least three years. This happens especially in the summer months, when the juveniles have nothing else to do in the evenings but rove the streets and kick up a little trouble.

The police either cannot or will not

deal with the situation, Randall states. This assertion is apparently quite true. In a letter to *The Villager* a gay man describes taking cover in a bookstore from a gang brandishing pipes and sticks. When he reached the police by phone he was told that there was no patrol car available and was asked why he didn't leave the area! Randall states that instances like this are typical.

Randall further claims that none of the several gay organizations in New York City has in the past attempted to do something about the problem, although now that SMASH has opened up the problem, GAA might get involved. Joanne Passaro, President of GAA, feels strongly that GAA should do everything it can to deal with the problem, and to this end has offered SMASH the use of its resources: contacts, phone numbers, media resources and ideas. GAA would also be willing to act as intermediary in the situation.

One aspect which adds more controversy to the situation is the fact that SMASH grew out of the leather bars. Randall explains that this is because many of the attacks have been near the waterfront area of Chelsea where three popular leather bars are situated — the Eagle, the Spike, and the Ramp. These bars are a fair distance from the gay ghetto further south in the Village. Randall also asserts that despite the leather image, members of SMASH are just like everyone else — no tougher, and just as scared. Nevertheless, in many people's minds the implicit violence of the machismo image cannot be separated from the group's decision to resort to violence. The idea persists that at least some members of SMASH are looking forward to the chance to beat up kids.

SMASH claims that its primary objective is "to stop the violence."

(Continued on page 3)

## O'Leary, Costanza Quit News Conf.

# Gays For Carter! Causes a Storm

By Tony Russo

NEW YORK — A minor eruption has taken place at the Jimmy Carter headquarters in Atlanta and in the New York gay political movement. The eruption is over Robert Rygor's group: Gays for Carter!

According to Rygor, group chairperson, "It all started when we decided to go national. While we were a nice little group putting up posters around New York, passing out leaflets, no one cared. But the minute we went national and wanted to fight, everything was done to sabotage our group."

Margaret (Midge) Constanza, Vice-Mayor of Rochester and Chairperson of the New York Citizens Committee for Jimmy Carter, feels differently. Constanza believes the group, as a fund-raising entity, to be illegal. In a letter to Rygor, Constanza said: "Under the new federal election law, the Carter-Mondale campaign is financed entirely by a \$21.8 million grant from the federal government. We are not permitted, under the law, to accept any private contributions, nor are we permitted to in any manner



Democratic presidential candidate Jimmy Carter (center) and his wife, Rosalynn, at the Democratic Convention in New York City. At left is William Van den Heuval, who was Carter's pre-nomination campaign manager in New York.

encourage any group to raise and spend money in our behalf."

The controversy began when Rygor was to announce the formation of a National Board of Gays for Carter! at a benefit at the Galaxy 21 discotheque in Manhattan on Saturday, August 21.

Rygor had announced that Jean O'Leary, Co-Executive Director of the National Gay Task Force and delegate to the Democratic National Convention, and Midge Constanza would speak at a news conference at the benefit. Both women never attended. Constanza did not show up because she felt it would be a conflict of interest and never realized it until after she had made the commitment to attend. O'Leary's absence stemmed from her feeling that her "participation had been misrepresented and therefore misunderstood by a number of people who have received letters requesting their involvement on the Executive Committee."

According to O'Leary, "Rygor destroyed the delicate balance I tried so hard to maintain. I had no plans to be on an executive board nor did I ever endorse Carter. Robert put me on the Executive Board and used my name and the names of Midge Constanza and Elaine Noble to solicit others! He even told Jo Daly [Democratic delegate from California] that he was calling on my behalf! When he spoke to Jim Foster [another California delegate], Jim asked: 'Who is on the board?' When Robert told him that Jean O'Leary, Midge Constanza, and Elaine Noble were on the board, Jim said: 'I would be proud to put my name on such a list.' We never even asked to be on the board."

"I said I would speak," O'Leary told GCN. "I had no idea I was participating in the formation of a national organization. Furthermore, I did not know that the entire New York press and prominent gay activists had been invited. I had never planned to endorse Carter."

Rygor has another point of view. "The Atlanta Headquarters has

(Continued on page 6)

## Ex-Holyoke Head Was a Lesbian, Book Reveals

BOSTON — Houghton Mifflin will soon publish a biography of Mary Emma Woolley, president of Mount Holyoke College from 1900 to 1937, that reveals that Woolley and her long-time friend, English literature professor Jeannette Marks, were lovers. The book, written by Anna Mary Wells Smits, a Holyoke graduate, has been the subject of numerous letters of protest to the college, the author, and to the publisher.

Although the author is reportedly vacationing in Europe, her editor at Houghton Mifflin, Anne Barrett, told the *New York Times* that "there has been a lot of unnecessary agitation. We have had a lot of letters from sort of hennish, clucking women who are upset about the idea."

"They don't realize how lucky they are to have someone like Miss Wells doing this. Knowing Miss Wells, any-

thing she writes will be done with scholarship and dignity. We are trying to handle this with discretion: I can assure you that we will not publish anything that is salacious."

Barrett reported that the author had discovered letters between Woolley and Marks which confirmed the lesbian nature of their relationship. "These letters are in existence, and it was bound to come out sometime," Barrett told the *Times*. "I think the college is fortunate to have a biographer of Miss Wells' caliber working on it."

In a recent letter to the *Alumnae Bulletin*, author Wells wrote that she had originally intended to do a biography of President Woolley. "It seems fair to explain what changed my mind," she wrote. "Many alumnae questioned how I could write about Miss Woolley with Miss Marks: the two had been intimate friends for 52

years.

"As I progressed, I discovered that their lives and careers were so intertwined that I could not possibly write about one without the other. The record of their friendship may well be unique in the annals of American feminism," Wells wrote.

Woolley, who is a figure much-revered by many Holyoke alumnae, is credited with making the college one of the finest women's colleges in the country at the time. She was active in a number of social causes, worked on behalf of Sacco and Vanzetti, and was appointed in 1932 by President Hoover to the Conference on Reduction and Limitation of Armaments in Geneva. She died in 1947.

The book, entitled provisionally "Miss Marks and Miss Woolley," is presently still in manuscript form and will be published next spring.





# news notes

## 15 LSD LICENSE LOSS

BOSTON — The liquor license of Fifteen Lansdowne Street was ordered suspended last week in Suffolk Superior Court by Judge Joseph Ford. The discotheque was cited in violation of city ordinances on February 25 when Boston police, responding to a bomb scare, noted that the bar had a nude male dancer. Although at present 15 Lansdowne caters to a primarily straight audience, at the time of the violation the bar was mostly gay. Despite the suspension, the bar continued to do a brisk business last week, and the Boston Licensing Board told GCN that the suspension had been temporarily stayed, pending appeal.

## SWP CONVENES

OBERLIN, OH — Over 1600 delegates, members, and guests of the Socialist Workers Party gathered at Oberlin College in Ohio for the party's 28th national convention, August 7-14.

There were no discussion points or votes on any particular gay issues, as the party's platform was set last year at this time, and includes a demand for an end to all discrimination against gay people in laws, jobs and housing.

There were a large number of gay people visibly active at the convention, including gay activists from Australia and Europe.

In reports and discussions, the party voted to step up its work in Spanish speaking communities, launching a new Spanish-language monthly and embarking on a drive to teach party members to speak and read Spanish. It also voted on a general membership drive and a drive to increase circulation of its weekly paper, *The Militant*, by 20,000 subscribers before the end of the year.

The SWP has gotten daily nationwide news coverage for its suit against FBI "cointelpro" espionage, a suit which has exposed FBI burglaries and other illegal activities against citizens and has forced the recently announced reorganization of the government police.

The SWP will be running Peter Camejo for President and Willie Mae Reid for Vice-President in 30 states, as well as scores of local candidates.



Trigger-fish (*Balistes carolinensis*).

## DR. RICHARDS WINS

SOUTH ORANGE, N.J. — Transsexual tennis player Renee Richards won the second round in the Tennis Week Open last Tuesday in South Orange, N.J., defeating 15-year-old Caroline Stoll 6-2, 0-6, 6-1. The victory moved the former New York ophthalmologist and formerly sixth seeded male tennis star who underwent a sex change last month into a Thursday afternoon quarter-final match. The quarter-final against former top 10 American Kathy Harter took place as GCN went to press.

## BLACK AND BLUE

HOUSTON, TX — The National Organization Against Sexism in the Media has begun a campaign against Atlantic Records (a division of Warner Brothers) because of the advertising campaign for the Rolling Stones' new album, "Black and Blue." The organization calls the ad (which can be seen in the July 29 issue of *Rolling Stone* and the July 12 issue of *Newsweek*) blatantly sexist and a degrading depiction of women. A Los Angeles group — Women Against Violence Against Women — recently won its battle to get a billboard depicting a similar advertisement for the album removed from a Sunset Boulevard billboard. The billboard showed a woman bruised and tied down, captioned "I'm Black and Blue from the Rolling Stones and I love it."

For more information write, Helen Duran/Beth Avocado-Blossom, 1200 West Alabama, Houston, TX 77006.



Skull of *Syndyoceras*, one ninth natural size.

## AMHERST WORKSHOPS

AMHERST, MA — A series of 6 workshops called "Self Affirmation for Gay Men" will be held on Tuesdays at the Amherst Center at 8 p.m., starting Sept. 21. Directed by Demian, a 7 year resident in the Amherst-Greenfield area who has had extensive experience with group process, the workshops will explore methods of breaking the patterns of internalizing oppression. Reading, films, role playing, self-awareness exercises, and rap sessions will be utilized in the workshops. One main focus will be dealing with sexism.

There will be a \$20 fee for the series. As the workshops are a support group, no one will be able to join after the second meeting. Anyone interested should call the Amherst Center at 253-2500.

## STUDENT SETBACK

COLUMBIA, MO — A federal judge has ruled that the University of Missouri at Columbia has the right to withhold official recognition from the campus gay group. US District Court Judge Elmo Hunter ruled in Kansas City that the University of Missouri Gay Liberation organization would bring about "association that is likely to incite, promote, and result in acts contrary and in violation to the sodomy statute of the state of Missouri."

The judge's ruling came after a five year campaign by the gay group for official recognition. The group had originally been backed by the student senate but was later rejected by a university dean and the university's board of curators.

## HUSTLER BUSTING

BOSTON — A 25-year-old Boston man had his case continued without a finding for two months in Boston Municipal Court on August 18, following his arrest for "Soliciting one to commit a felony." The arrest was made by a plainclothes detective from District Four on Aug. 13 on St. Botolph Street in the South End. The man reportedly propositioned the officer.

Gary Hayes, a spokesperson for Police Commissioner Robert J. diGrazia, told GCN that the St. Botolph Street area has been the site of increased police patrols in recent weeks due to complaints from area residents concerning prostitution on the street. Long known as an active location for female prostitutes, St. Botolph Street is now attracting a sizable number of male hustlers, according to Hayes. He asked that persons confine their street cruising to non-residential areas, out of respect for the people who live on St. Botolph Street.

## NAZI CRIMES

HARTFORD, CT. — "None of the Above," the multi-issue Hartford radio program which often includes gay programming, recently aired a one-hour edited version of the July 24, 1976 commemoration held in Hartford to pay tribute to the estimated 250,000 lesbians and gay men who died in Nazi concentration camps. The presentation included an introductory greeting by MCC Hartford pastor Jay Deacon, an invocation by Keith Brown, a talk by Eric Gordon on the suppressed history of gay oppression under Hitler, "The Song of Choice" sung by Steve Carter, remarks on current legal status of gay people, and closing comments by Jay Deacon on religious oppression.

The tape of this program is available for radio and all inquiries are invited. The address for communications is "None of the Above," 39 Vine Hill Road, West Hartford, Ct. 06110. The telephone is (203) 521-4553.

## LESBIAN WRITERS

CHICAGO — The Third Annual Lesbian Writers' Conference will be held the week of September 17-19 in Chicago at the Blue Gargoyle, 5655 South University Avenue. Advance registration is \$5 and can be made by writing Marie Kuda, Womanpress, Box 59330, Chicago, IL 60645.

## MALCOLM BOYD 'COMES OUT'

SAN FRANCISCO — Fr. Malcolm Boyd, Episcopal priest and bestselling author of *Are You Running With Me*, *Jesus* and other books, identified himself as a gay person as he gave the keynote address at Integrity's second national convention in San Francisco on August 7. Integrity is the gay Episcopalian organization. In what the *San Francisco Sentinel* described as the "most moving moment of the convention," Boyd revealed an autobiographic aspect of his *Book of Days*, published in 1968. The book contains a series of letters between a priest and a monk who loved each other. "I am that priest," Fr. Boyd told the audience. Boyd then told of the death of the monk and how the church officials ignored the lover-priest during the last rites.

Boyd also spoke of the unresponsiveness of the church. "Young gay people need role models they don't have because they [models] are in the closets with the churches holding the keys." He criticized the "religion of respectability" which is "monarchical, unloving and invulnerable to the Holy Spirit . . . Suffering is conferred on people who are different. Yet there is a wonderful sameness in people — and that is that we share the image of God."

Also in attendance at the Integrity convention were long-time gay activists Barbara Gittings and Dr. Louie Crew.



Salisbury Cathedral, England, from the northeast, showing the two Transepts.

## GAY EDITOR

GAINESVILLE, FL — For the first time in the newspaper's 70 year history, an openly gay person heads the University of Florida student newspaper, *The Florida Alligator*. Brian Jones "came out" to his staff recently after being named editor of the sixth largest circulation college newspaper in the country (28,000) circulation. "I decided at that point that there was no longer any reason to believe that my homosexuality could be an impediment to me since I had achieved what I wanted to achieve in college," Jones told *The Advocate*. "I was surprised how well the staff took it. They didn't care at all. They respected me as a journalist and my sex life was simply something that didn't phase them."

## Gay Men's Center News

BOSTON — Boston's Gay Men's Center is in the process of scheduling groups for the fall. A meditation and psychic healing group is being planned for Wednesday evenings. This is a beginners' group so that previous experience with Transcendental Meditation or stricter disciplines is not necessary. Besides meditation techniques, the group will deal with auras, energy fields, color and sound in healing. On Thursday evenings, a Gay Topics rap is planned. Subjects to be dealt with will include lover relationships, parents, cruising, and others.

Any men with a special interest, willing to plan, organize, and conduct a group at the Men's Center are invited to come to the program committee meetings or call Al Bouchard at 277-2484.

Upcoming events include the Friday, Sept. 4 coffeehouse; a pot luck supper on Wednesday, Sept. 8; and the Gay Men's Center cruise in Boston Harbor on Saturday, Sept. 11. The cruise will feature dancing and a bar. Tickets are \$5 and are still available by mail to the Gay Men's Center, 36 Bromfield St., Boston, MA 02108.



# Fort Hill Faggots Picket at Sporters



Sporters demonstrator

By Neil Miller

BOSTON — In an effort to make Boston's gay bars "responsive" to what they feel are the needs of the community, ten men — members of the Fort Hill Faggots for Freedom and supporters — picketed Sporter's Cafe on Beacon Hill on Friday, Aug. 20. The protesters carried signs which read, among other things, "Give Looksism the Evil Eye," "Sissies Fight Back," "Eschew Ageist Advertising,"

and "It's Easier for a Fag to get into Heaven than a Dyke into Sporters." One protester carried a sign, stating simply, "This is Sporter's," an allusion to the demonstration's demand that the popular bar put up a sign. The action, which took place from 10 p.m. to 12:30 a.m. on a normally busy Friday night, appeared to have made a substantial dent in the bar's business. Although people crossed the picket line, a spot check inside the bar indicated that the number of patrons was reduced by almost a third. The demonstration attracted a sometimes large group of interested bystanders but there was no trouble.

The Sporter's action grew out of an Aug. 7 incident when a number of Fort Hill Faggots, dressed in drag, were ejected from the bar in a "test" of the bar's attitude towards drag. None of the demonstrators wore drag this time around. Greg Hanifan, a member of the Fort Hill collective, told GCN that the action was not aimed specifically at Sporter's and that the goals of the demonstrators went far beyond the specific issue of drag. "The lives of so many gay people are focused around the bars. The bars have a special function in gay culture and their power is immense. We want the bars to be more responsive and we picked Sporter's because most of us are familiar with the oppression that exists there."

The protesters handed out leaflets which included a series of demands to the management of Boston gay bars. The demands asked that the bar

managements "become responsible to the needs of the gay community," that discrimination "overt and covert" against lesbians be discontinued, and that "all and any dress codes" be abolished. The bars were also asked to "avoid advertising policies which support any form of looksism, sexism, or ageism," to "abolish any outrage-

charged the Fort Hill Faggots with seeking "publicity." He told GCN that his bar has no policy against admitting women or drags and stated that "if a drag queen comes into Sporter's with a proper ID, it's OK." Rubin asserted that the original Fort Hill drags were ejected from the bar because they "didn't show ID when requested and,



Fort Hill Faggots and friends picket in front of Sporter's, Beacon Hill bar.

ous over-pricing." The last demand was aimed at Sporter's specifically and asked that the Beacon Hill bar put up a sign.

Jack Rubin, manager of Sporter's, was critical of the demonstration and

in fact, pushed two people." "Their [The Fort Hill Faggots] grievance is not with Sporter's," Rubin said. "I don't know who it's with. But you should approach people you have a grievance with."

Rubin indicated that he was willing to sit down at a meeting and discuss the issue of drag and dress codes with any interested members of the community. He also agreed to encourage other bar management to come to the meeting. The idea of the meeting was originally suggested by GCN Managing Editor Lyn Rosen in a "Letter from the Editor's Desk" which appeared in the Aug. 21 issue of GCN.

Rubin also noted that the bar's sign was stolen three years ago and that one of the Beacon Hill Civic Association's criteria at the recent hearing for the bar's expansion was that Sporters not put up a sign.

Rubin observed that Sporters has been a gay bar for 20 years and defended the bar's responsiveness to the community, citing its donations to the Homophile Community Health Service and its work on behalf of needy children. "I know what gay oppression is," manager Rubin told GCN. "Recently I've been denied life insurance and refused credit because I was the manager of a gay bar."

The Fort Hill Faggots are planning to picket other gay bars in the future, but the details have not yet been worked out.

## New York Gay Vigilantes

(Continued from page 1)

Randall emphasizes that under no circumstances would members of the group initiate the violence. The utmost provocation which the group offers the gangs is nothing more than a solitary man walking down the street. Furthermore, although SMASH's patrols have received the most publicity, the group is making other and non-violent efforts to deal with the real problem of street violence.

Randall estimates that the incidents occur at least five times per week. Most of these encounters involve haranguing and threatening of gay men by the youths, but there have also been beatings; and there has been one murder, in June, of a non-gay actor. As is the case with rape, most incidents are not reported. SMASH is trying to see that they are reported, and with the Gay Switchboard receiving the calls, is launching a campaign with posters in the bars and on the streets urging people to report any incident with the gangs. SMASH believes that it is important that the police not be allowed to minimize the problem on the basis that few incidents are reported. (New York Mattachine has also been urging people to report these incidents.)

Seeing passive acceptance of street violence and hatred of homosexuals — condoned and encouraged by our society — at the root of the problem, SMASH has announced plans to meet with church and community leaders, as well as with city officials. SMASH is also willing to talk with the gangs, and has already met with representatives from the gang which hangs around the Westbeth building complex in the West Village. The meeting was set up by a social worker at Westbeth, and was also attended by representatives from GAA. Although certain agreements

were reached between SMASH and these particular youths that both sides would attempt to cool the situation, Randall feels that SMASH was not talking to those youths most directly responsible for the attacks. The Westbeth gang is not as dangerous as the gang which roves around Chelsea, and Randall is pessimistic about reaching the core of the Chelsea gang to talk. He feels that the leaders are a small group of youths whose irrational hatred of homosexuals stems from psychological maladjustment and a compulsion to do things which they think express their masculinity.

Randall acknowledges that SMASH has jumped into an extremely complicated problem. "At the moment, we are really sounding it out," he says. "Our firm intention was firstly to make people aware of the problem, and secondly to demonstrate that the gay community wasn't going to tolerate this kind of violence any more."

SMASH does not see the problem as being just a gay problem, but a

problem for the entire community, and in some aspects a class problem. Many people would agree with SMASH on this point. One member of the women's community was quick to point out that the areas in which gay men have been attacked are areas in which it has never been safe for a woman to walk.

At this writing, the problem of attacks on gay men seems to be spreading to other areas of the city. The August 20 *New York Post* carried an article on the knife-slaying of a man in Riverside Park, a gay cruising area, and on August 20 a gay man was beaten with a pipe by a gang when he got out of his cab at Third Avenue and 26th Street.

SMASH has met one of its objectives — to make people aware of the problem. Yet many people fear that as a consequence of SMASH's actions there will be reprisals against gay people and an escalation of violence, as well as more bad press for the gay community.

## Saxe Back, Denied Right to Be Own Lawyer

By Nancy Wechsler

BOSTON — On Tuesday, Aug. 24, Susan Saxe was transported from New York City's Metropolitan Correctional Center to the Suffolk County House of Detention located on the first floor of Boston's Suffolk County Courthouse. Saxe will remain in the courthouse jail throughout her trial, which is scheduled to begin September 15.

Less than 24 hours after her arrival in Boston, Saxe was in court with her lawyers arguing once again for the right to speak in her own defense alongside of her lawyers. The motion specifically asked that Saxe be allowed

to defend herself on one count of bank robbery, while her lawyers defended her on the second count of robbery and the felony murder charge. Claiming that he did not want his courtroom to turn into a circus, Judge Walter H. McLaughlin denied the motion, repeating many of the reasons he gave several months ago when Saxe asked to be appointed co-counsel.

McLaughlin denied another defense motion which called for the dismissal of the charges against Saxe. Saxe's lawyers contend that all charges should be dropped because they believe the government has broken the interstate

detainer compact. Judge Garrity had denied a similar motion recently in federal court. McLaughlin denied a third defense motion which called for the mailing or handling of a questionnaire to prospective jurors. However, McLaughlin did grant one defense motion which would allow four people from the National Jury Project to sit at the defense table and help with the jury selection. Nevertheless, McLaughlin said that if he felt their participation was slowing down the jury selection, he would reverse his decision, and revoke this "privilege." It is believed that jury selection could take up to two weeks.



# EDITORIAL

## Mental Health and Money

As is evident from the article published in GCN last week, Boston's Homophile Community Health Service is in trouble. Since its founding in 1971, the Health Service has given counseling to hundreds of lesbians and gay men, established drug and alcoholism programs, housed the Boston Gay Hotline, given impressive outreach and education to the "straight community" and managed the now-defunct gay bookstore, Other Voices. Now \$5,300 in debt, HCHS is in real danger of financial collapse or, at best, being stripped of its many programs and reduced to a therapy collective. HCHS needs the help of everyone in the community if the organization is going to survive.

Yet it is distressing that as one of the organization's "belt-tightening" methods, HCHS is now requiring a \$15 fee minimum for counseling. Granted there are sound financial reasons for such a fee minimum. But in the past, one of the unique features of the Health Service was its graduated fee system. Fees were determined by the income of the client, and the Health Service occasionally accepted work around the office in place of fees for those gay people who were totally unable to afford payment. This new fee system goes into effect Sept. 1, and in fact, after Sept. 1, current clients who can't afford the new minimum and can't manage a new (presumably lower) negotiated fee will be terminated "in a short but reasonable time" (GCN, Vol. 4, No. 9).

The Health Service's new fee minimum, financially desira-

ble though it may be, will greatly restrict the access of people to sympathetic gay counseling. Arguments like that of one counselor, quoted in last week's article that "in our society, one way you learn to value things is to put a money value on them" shows an astonishing insensitivity to the problems of poor gays. What the new fee schedule does is to make it financially unfeasible for people who often need counseling the most — people without jobs and without the little bit of money that may make life bearable in spite of problems — to see a counselor. The costs get passed on to the poor and mental health for gay people becomes a preserve of the gay middle class.

GCN believes that it is time for the community to rally around HCHS. It is a vital organization whose services touch almost all of us in some way. We hope that if enough people in the community contribute to the Health Service on a regular basis that HCHS will not only survive but return to its past fee policies. Access to mental health care should be and must be a priority of the gay community, but that mental health care must be open to everyone, regardless of their financial status. It is up to us, the community, to make sure not only that HCHS survives but that it is responsible to all segments of the community.

—Neil Miller  
Lyn Rosen

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## A Gay Person's Guide To New England



"It's the best."

—Michael's Thing

The 1976 edition, "A Gay Person's Guide to New England." Available at \$3.75 from finer bookstores, gay bars, baths and organizations throughout New England and the World. By mail, \$4.00 postpaid from GPG, Dept. D3, 22 Bromfield Street, Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

## Thank You, Readers

The staff of GCN wishes to thank all of our kind readers who pledged us enough money to reach our goal of \$5,000. When all the arrangements have been made, these pledges mean that GCN will now be able to pay back other people who had been kind enough to give us the capital that has kept us in business for three years.

This does not mean that GCN will be out of financial difficulty; it merely means that we will owe a bank instead of individuals, and that the individuals who supported this drive will be assured that their money will be paid back on time.

In the past year or so GCN has been able to keep its

head above water financially only with the help of donations and benefits. So far, the three divisions of GCN, Inc., do not totally support themselves. We have high hopes for the future, but request that readers continue to donate time and money, and to come to benefits. We hope that the time will be coming when the newspaper can devote all its energy to creating a good paper that is responsive to the community. Money worries tend to drain away much energy.

For those who pledged money, please be patient. Our business manager, unfortunately, has been hospitalized. We will contact you as soon as possible to complete the transactions. Thank you again.

## COMMUNITY VOICE



GCN welcomes letters expressing the views of its readers. All letters submitted for publication must contain the name and address of the writer. A phone number will speed verification. While names will be withheld upon request, no anonymous letters will be considered.

### those ads again

Dear GCN:

Re: your sexist macho ads. As a female subscriber to GCN, I'll state that your male disco ads are an insult to me and to my gay male friends. I would not expect them to support a paper like *Playboy*, flesh peddling female ads. Have women been struggling against this for so many years just to have our brother victimized in the same exact way? I want to support your broad-based paper along with more radical publications, but this disruptive backlash advertising will make me reconsider my subscription and my support.

Sincerely,

Alice Barrett

### anti-degree

Dear GCN:

Gay people should mourn the death of Mark Freedman because he made a contribution to the liberation of gay people, but not the least bit because he had a Ph.D. I was disappointed to see such emphasis in GCN, in Mark's obituary, on his academic title, and, similarly, on the use of the phrase "Dr. Freedman" to identify him. The concept of hierarchy promoted by the use of academic degrees is contrary to the most far-reaching and radical goals of the gay liberation movement toward which many of us are striving.

Allen Young  
Royalston, Mass.

### absurd allegations

Gentlemen:

I am writing about your August 28, 1976 article about the Homophile Community Health Service. The tone of the entire article is extremely misleading. Most important is the article's treatment of Rev. Donald B. McGaw, the Executive Director. Rev. McGaw has in the past few years kept the doors of the Homophile Community Health Service open almost single-handed. His efforts to administer, manage and raise funds cannot be compared to any other single individual involved with the Homophile Community Health Service. Rev. McGaw has worked long and hard for the Health Service and to intimate that the Homophile Community Health Service's financial problems are because of mismanagement on his part is absolutely absurd.

The Homophile Community Health Service has had financial problems since its inception in 1971 and most likely will continue to have financial problems if the gay community does not support it.

Furthermore to set the record straight the Board of Directors have never accused Rev. McGaw of mismanagement and Rev. McGaw's resignation announcement on May 1, 1976 was entirely his personal decision with no pressure from the Board of Directors or Staff.

The article's description of the in-fighting

within the group is also misleading. All persons connected with the Homophile Community Health Service have the same interest at heart, that is, to keep the doors open and the organization a viable contributor to the community as a whole.

My hope is that the gay community's interest is the same.

Sincerely,

Richard Rubino

Richard Rubino, Chairperson  
Board of Directors  
Homophile Community Health Service



An early representation (1560) of the Rosmarine, or Walrus.

GCN's semi-annual meeting of corporation membership will take place Saturday, Oct. 16, 1976. At this meeting, 10 new members of GCN, Inc.'s Board of Directors are elected by the membership. In order to qualify as a member of GCN, Inc. a person has to have contributed time and talent regularly to one of the divisions. Then he or she must be designated by his or her department head as a member.

In other words, if you fold papers every week, George Dimsey, head of the circulation department, will give your name to the membership committee and you become a member of the corporation. As a member you are entitled to come to the semi-annual meetings to discuss the organization and the future of GCN, Inc. And you are entitled to run for the Board of Directors, 10 people who guide policy of the corporation, giving the community a voice in the running of GCN, Inc.

All those volunteers who wish to become members should contact their department head. Members, new or old, who wish to run for the Board of Directors, should give their names and short biographies to a staff member to submit to the Board.

### NEED OF THE WEEK

GRAC (Gay Recreational Activities Committee) desperately needs volunteer certified lifeguards for Tuesday and/or Thursday gay women and men's swimming at the new Lindemann Center pool. The lifeguards are needed in order for GRAC to use the pool for the upcoming fall season beginning September 2. Call Don at 289-7678 at 8:00 a.m. for more information.



## 'straight' pollution

Dear GCN:

We appreciate your recent coverage of a Pennsylvania Gay bar owner's struggle to combat oppressive "straight" harassment. Here is yet another example of Gay persons attempting to protect the environment, only to be prosecuted rather than supported by the American judicial system. It is certainly difficult to understand how we are encouraged to purify the atmosphere in which we have to live and yet find official channels so obstructive to this end.

We want our Gay comrades in Pennsylvania to know of our whole-hearted support for the clean-up campaign and offer them our own special "technical assistance" to help rid themselves of this severe pollution problem.

Yours for cleaner air,

In Struggle,

Gregory Hanifan  
Paul Tellalian

The Saint Diana of the Village Collective

## seeing the light

Dear Editor:

People are starting to see the light. Men like Judge Ray Pettine of the Providence District Court in Rhode Island and Steve Fortunato, Attorney at Law, are a great credit to society. These are the type we need more of to help us over issues that arise everyday. Their broad-mindedness and ideas of fairness are a great asset to us all.

Rhode Island has long been a state of "straight"-laced laws. Our colonial heritage is often displayed in our laws which results in down-right old fashioned guide-lines. To have a court decision handed down in favor of the

people is a feat all in itself, not to mention the fact that the case involves gay people.

I see this as a milestone for the gays of Rhode Island. A bit of admiration for the gutsiness of Rev. Joseph Gilbert and his group are also in order. They were slandered and laughed at as they marched in the streets of Providence, and it did take guts to do that. But at least these individuals had a goal to march for. They believe in themselves and what they stand for and that's what they marched for!

As for the remarks of the Providence Police Chief, Col Walter Mc"Queeney" (I'd watch it with a name like that!), all I can say is that I expected a man of more intelligence to be in a position such as his.

Many of us cannot come out and march in parades and sit on the Federal Building steps in vigils due to our private lives and families, but we respect those that do.

Respectfully,

J. Toolio

## drag queen drag

To whom it may concern:

I have just had my first encounter with the GCN and almost fell off the sofa in a spasm of offended rationality after reading SPEAKING OUT featuring the voice of John Cummings of the Fort Hill Faggots (I don't believe it).

Evidently in his call to arms (boycotting the Sporters for excreting drag queens) he equates drag queens/faggots with homosexuals by the use of a fucked up albeit hidden syllogism.

Two things equal to the same thing are equal to each other is true if your premises are accurate. Cummings' premises are: 1. Drag queens/faggots are people who have sexual relations with their own sex. 2. Homosexuals are people who have sexual relations with their own sex; therefore, drag queens/faggots are homosexuals. Your garden variety logic except it's wrong. It is wrong because the premises are definitions and while the second is correct the first is not. Drag queens/faggots clearly indicate

by their dress, mannerisms, speech, etc., that they prefer to think of themselves as women (although not many if any women would accept their interpretation of womanliness as anything but a caricature) and not men. They are homosexual by default. Once you exclude women from your sexual choice you're left with men if you want to stick with bipeds, gorillas being difficult to find in the big city. Restated the syllogism reads: 1. Drag queens/faggots are men who would rather be women. 2. Homosexuals are people who have sexual relations with their own sex, therefore—there is no therefore.

Mr. Cummings' call for support of a boycott should have been directed to other drag queens/faggots and let whatever homosexuals who care to join in do so. Let anyone think I'm nit picking I'd like to mention the fact that never once does Mr. Cummings refer to himself or his friends as homosexual or gay but as faggots and calls upon the "gay community" (whatever that is) to support them.

The rest of the nonsense such as "... drag creates a profound statement of love", is such obvious bullshit propaganda that it isn't worth going into.

Judging from Lyn Rosen's writing in From the Editor's Desk she is a sincere and sympathetic woman but she is also a bit off base. Among other things, she writes, "Hopefully, gay men's consciousness could be raised so that men who identify strongly with women, often expressing that identification in dress, would not be considered a disturbance. Hopefully, in time, drag would not be considered an unacceptable form of costume but as valid expression of a man's identity as leather or Levi or suits."

I'd like to add my own "hopefully" paragraph. Hopefully, gay men's consciousness will be raised so that they will consider themselves just men without the need of adjectives. Hopefully, in time, drag will not be considered an expression of a man's identity but rather an expression of a lack of it.

Yours truly,

Fred Wagstaff  
Cambridge, Mass.

## gay businesses and hchs

Dear GCN,

In occasional GCNs we notice the phrase, "Support Gay Businesses." Mm. But why should we? As part of the gay bourgeoisie we should therefore support gay capitalists? That answer isn't good enough. What have gay businesses done to help the gay community (except for ads in GCN)? Benefits are indeed helpful, but outright monetary gifts from the profits made on Gay patronage could also really be helpful to a gay organization.

In particular, my immediate concern is the fate of the Homophile Community Health Service. Over the past three weeks requests for emergency support have gone unheard from every gay business that we sent letters to, and that includes all the bars. The financial situation is critical, so critical in fact that the clinic could be bankrupt by early autumn. We need money NOW, if we are to survive as the Boston area's only licensed mental health clinic for gay people.

HCHS has not only been active in individual and group counselling, but has also led the way in drug and alcoholic rehabilitation support for gays; it has conducted an extensive educational outreach program in high schools, colleges, church, and civic groups to help re-educate the non-gay population, and the Institution for Homophile Studies was also supported by HCHS. This could all soon end unless financial support is received. Ask the gay business people you trade with if they've given anything to the clinic, and, if they haven't, tell them about a commitment they have to the community that keeps them in business.

We need the support of all members of the community, individuals and businesses alike, if HCHS is to stay open. People who want to help HCHS can write 80 Boylston St., Suite 855, Boston.

Sincerely,

Paul M. Camic, intern HCHS,  
Director, Clark University Gay Center

## SPEAKING OUT!

Readers may use this column to express their points of view. Typewritten material should be submitted to SPEAKING OUT, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in SPEAKING OUT are not necessarily the views of GCN and are entirely the views of the writer.



*An open letter to the Fort Hill Faggots condemning their action at Sporters.*

*By Darius Dappletree*

I was present the night the Fort Hill Faggots came to Sporters in "drag" and left with mixed feelings. After having read various sides of the issue, I feel that the most important aspect of what went on has been virtually ignored.

I feel that the issue is not whether Sporters is being sexist and discriminatory in their policies, but is a question of men and femininity. In a patriarchal society, masculine roles are valued while feminine roles are put down. Therefore when a man wears feminine attire or behaves in a feminine manner, he is generally put down by both men and women. But when a woman dresses in men's clothes and behaves in a masculine way, there generally is a begrudging approval. After all, she is identifying with those who are in power.

On the surface this issue appears to be what the Fort Hill Faggots are addressing themselves to, but taking a closer look at what went on, I don't see this to be the case. Let's digress for a minute and discuss drag queens, an extremely controversial topic. I feel that men have a right to dress in "drag" and that they should not be discriminated against, though I have certain criticisms of "drag queen" behavior. On the one hand, drag queens, by their very appearance are a challenge to the patriarchal definition of maleness; but on the other hand they are doing this by identifying with the most oppressive aspects of femininity: that of being nothing but bubble-headed sex objects, helpless, over-emotional, and playing up to their opposite — real (butch) men. Drag queens are men who identify totally with the patriarchal definition of femininity, thereby in reality supporting patriarchal values. But their existence is also a threat to those values by showing that gender has nothing to do with "femininity."

The main problem that men run into when they try to get in touch with their femininity is the lack of role models other than the patriarchally-defined woman. These days the term drag queen has become a rather loose term referring to men wearing dresses at parties or drag balls (generally in a spoofing manner). But for clarification I'm referring to drag queens as those men who approach their dress

style in a serious manner, but not necessarily in a politically conscious way, and for whom it is their life-style. These were the drag queens that rebelled at the Stonewall riots in 1969 in New York.

In this light, I can't consider the action done by the Fort Hill Faggots at Sporters as an action done by "drag queens," but by men spoofing femininity and drag queens. When drag queens get dressed up, they do so to feel good and to feel that they look nice. Having been a witness at Sporters that night, I saw primarily a bunch of men who had donned dresses for the sake of shock value. There seemed to be no genuine attempt to express femininity. Primarily it was a spoof of their own closeted feminine side. The haphazard fashion in which they dressed showed clearly that they did not take their needs for expressing their femininity seriously. Under the so called slogan of "gender-fuck" they were making sure that everybody saw that underneath their "drag" there was a real (butch) man. This was evident not only by their attire but also by the chip-on-the-shoulder and challenging air they had with them in Sporters and on the street. I think the Fort Hill Faggots should consider the possible misogynist attitudes underlying their action at Sporters. After all, who is really being put down when femininity and "female" clothing are used to provide men with humor and "politics"?

The results of such an action can only make Sporters and the rest of society more up-tight concerning drag queens and men dressed in non-patriarchally identified ways, thus increasing the polarization of masculine and feminine roles. I think the Fort Hill Faggots should question the motivation behind their action, since they rarely frequent Sporters and they as a group rarely dress in other than patriarchally identified male attire. Was this another example of men taking issues outside themselves, rather than working, with less public attention, on their own personal struggles? Are the Fort Hill Faggots really interested in expressing their feminine side, or are they simply using this issue to gain notoriety? Traditionally, men have always taken their issues into the streets publicly, either as an ego trip or as public expression of their anger. I think it's time for men to think more of their own internal growth, rather than attention-gathering. We men can learn a lot from the women's movement, such as trying to find a definition of ourselves, other than the traditional patriarchal one. We could be involved in consciousness raising groups, holding workshops, and seminars all dealing with the issue of redefining ourselves in non-patriarchal ways. We can begin to experiment in dressing in more creative, colorful, and expressive ways, rather than hiding behind the drab non-expressive work-functional clothing of the traditional male image. There are many things that men and the Fort Hill Faggots could be doing to raise consciousness amongst themselves, other than resorting to the typically male political ego trip. Male liberation starts within ourselves, and from there let's make it grow into a real challenge to patriarchy and to patriarchal oppression.

With my sincerest love to the Fort Hill Faggots,

Darius Dappletree

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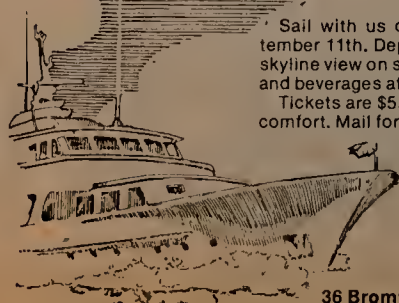
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# Gays for Carter! Enters the Limelight

(Continued from page 1)  
threatened Midge [Constanza] with a lawsuit if she participates in our group. She told me that while I could suffer a political embarrassment, she could not! When I had spoken to her earlier she said everything was O.K. and that there were no problems with the group. She also said that she would be at the press conference and that she thought the Carter Committee would consent to give us money. I spoke to Jean and she said she would speak," Rygor told GCN.  
Rygor then sent out to over 50 people. "The press releases were perfect," Rygor said. "What people didn't consider was that the press would show up. Then I got a call from Jean O'Leary saying that she never agreed to be on the Executive Board. I just assumed that she would be on it. She was speaking at the press

conference. I was going to ask her but I didn't think she would object.  
"Midge also contacted me and told me that she would not be speaking. She said she did not want to be viewed as a 'nigger lover' and asked for my media list so she could contact the people I had written," continued Rygor.  
"I could not understand it," he said. "I had such an unbelievable love for these women. What they did will ruin their political careers, but they cut their own throats. I will never speak to Midge or Jean again. The group will continue and it will not take advice from Jimmy Carter headquarters. We will remain independent without dictates from the gay community or Midge or for the political interests of Jean O'Leary."  
While the controversy continues, Gays for Carter! is continuing its fight. The group seems determined to work

for the election of Carter and will not let anyone inhibit its efforts, not even Carter's own campaign Committee. Said Rygor, "We will do anything to get Jimmy Carter elected. I don't need advice from anyone."  
Members of the Executive Board of Gays for Carter! include at this point: Arthur Bell, *Village Voice* columnist; Barrett Brick, *National Gay Task Force Action Reporter* editor and committee chairperson of the Congregation Beth Simchat Torah of New York City; Charles Bryden, Dorian Group; Grant Ford, *Chicago Gay Life* editor; Jim Foster, Gay delegate to the Demo-

cratic National Convention; Frank Kameny, Washington D.C. Human Rights Commission member and Washington, D.C. Mattachine Society member; Phyllis Lyon, Commissioner on the San Francisco Human Rights Commission; Del Martin, Chairperson of the Commission on the Status of Women in California; Rev. Troy Perry, founder of the Metropolitan Community Church and a member of Jimmy Carter's Advisory Committee on Gay People; Mark Siegel, New York State Assemblyman; and Alan Spear, State Senator from Minnesota.

## Older Gays Meet Again

By Tony Roberts  
On Thursday, Aug. 19, the newly organized group for all gays interested in the problems of aging took place at the Church of St. John the Evangelist on Bowdoin Street, Boston, near the Government Center. Though meeting in a church building through the generous support of the Cowley Fathers, this group is not affiliated with any church but is an offshoot of Golden Gays.  
The main thrust of this second meeting was social so that the many new members could meet and become acquainted. Unfortunately, no women have seen fit to attend even though some expressed interest and did promise to come. Hopefully, they will

come to future meetings.  
The large number attending was divided into groups for better discussion of priorities. A list of these was compiled to be the subject of projects and future meetings.  
A dessert was served with coffee for the social hour and an agenda was agreed on of the next meeting on Thursday, Sept. 2. At that time a report on housing for gays will be submitted, a name will be chosen for the group, and a number of members will tell about their experience and how they try to cope with the problems of being gay and no longer young. All gays are welcome to meetings. For further information call 482-8998.

## 2 Charged in Southie Slaying

BOSTON — Rumors were circulating throughout Boston's gay community last week concerning the identity of a man whose body was found in a trash dumpster on B Street in South Boston on August 20. Unable to identify him at first, Boston police, in a highly unusual move, released a photograph of the victim's corpse to the press. He was later identified as 28-year-old Frederick M. Ames of Londonderry, New Hampshire.  
Det. George Whitley of the Boston Police Department Homicide Unit told GCN that Ames's body was found stabbed several times, and that he was missing his pants and shoes. Whitley also stated that there was no immediate evidence that the victim was sexually abused.  
On Wednesday afternoon, 20-year-old Richard H. Nelson of Boston voluntarily surrendered himself at police headquarters on Berkeley Street. About six hours later, homicide

detectives located 32-year-old Edward Julian of Brighton near the Boston Common, and arrested him on the murder charge.  
When the story of the discovered body first hit the local news media, it was widely rumored that the victim was gay. Although one police source termed the apparent motive "robbery," noting that the man's wallet was missing, speculation continued concerning the possibility of a gay-related motive.  
Nelson and Julian were ordered without bail following their arraignment on Thursday morning in South Boston District Court.

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Page 6 • GCN, September 4, 1976

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# PEOPLE, PLACES & FLINGS

GCN will use this column to present information for and about our advertisers and supporters. Reader comments are appreciated

By David Holland

Don't let me be the first to tell you, but a look to the sky will tell you that the sun is waning and so too the summer. Time now to come back home from the beaches. But with the advent of fall and the social season, this should be no major disappointment. While everyone moves home, the notoriously deco, **Forever Flamingo**, will be changing its address to 285 Newbury later this fall. The shop will be nearly three times larger and will specialize in furniture and articles of the 30s, 40s, and 50s. You heard it here first and you will hear more on the grand opening date and time in the near future . . . Ever anxious to support our advertisers, I made a visit to **Dr. Montross**, at 665 Beacon St., a specialist in contact lenses. I found him to be a specialist in answering people's questions about eyes and contacts. His care and attention was well above the norm. I rarely make strong recommendations but if you're in need of contacts . . . Along with autumn's falling leaves comes an active entertainment schedule. **Ms. Mie Arnette** swirls her harmonic vocal chords at the **Copley's Merry-Go-Round**, and the fun, it goes round and round . . . **Max Maven**, who intrigues with what he calls "psychological audience interactions," appears beside "Silly Hester" every Tuesday at **Pooh's Pub** . . . **Uncle Mary's East** is still taking club memberships at their Norwalk, Connecticut location. In addition to their usual After Hours disco, shows, sporting events, and

much more, they will host "naughty" **Rita Rodgers**, Monday nights from 8 to 12 p.m. . . . The next upcoming film events to arrive at the **Back Bay Screening Room** are two weeks of the American Film Theater, including Albee's much acclaimed, "A Delicate Balance." Be aware that Screening Room T-shirts are now available in striking black or maroon. Worn with anything you like on Mondays and Tuesdays, it lets you through the door for half the usual admission . . . September 19, new artist **Mich Albert** opens an art show of illustrations and water colors. The Open House will be at 110 St. Botolph St. from 2 to 8 p.m. . . . Moonlight, romance and a sea cruise will be what's happening on September 11. The **Gay Men's Center** is having a **Boston Harbor Cruise** with 125 men aboard and if that's not enough, dancing and a bar, too! Tickets are \$5.00 and still available. Bon Voyage! . . . Be you not a galloping courmet or Julia Child you can still have your cooking appreciated at the **Gay Men's Center Pot Luck Supper**, Wednesday, September 8 at 7:30. Come share a piece or portion with a new friend . . . You can teach your toes to tap or pirouette, or simply slide at the **Institute for Contemporary Dance**. They will hold a three week September Session beginning the 8th. For applications and information let your fingers do the dancing, dial I-C-Dance. . . Some of us attended the glorious opening of **Back Street**, an intimate disco in Provincetown.



Photo by Jane Picard

The **Deadly Nightshade** performed in Boston last year. They will be back at **Passim's**, 47 Palmer St., Cambridge, Sept. 8 through 12. They have a new album coming out soon. Watch for it.

Formerly the Gifford House, it should prove a warm and cozy gathering place for the upcoming seasons . . . **Backyard Picnic** for all at the new **DAD's** in Tyngsboro. The Sunday, September 5 afternoon will include games, food, and **Jerry Vallee-Hypnotist** . . . **Misty Waters** appears in her "Labor Day Drag Review" at Brockton's newest gay bar, **Bob's Place**. The show, at the bar's location on 44 Centre Street, runs Sept. 3, 4, and 5. A mere dollar cover . . . And in New York the **Glines** hosts a gay morality play directed by

**Richard Roberts**. The play, **Paul Vanase's "A Drop in the Pudding,"** runs Thursday through Sunday every week until October 3. For reservations call 925-2619 . . . And a final note to the benevolent. The **United Way** hosts a **Bazaar and Flea Market** at Boston City Hall Plaza. The styling skills of **Judy Previtz** and **Tony Mantia** of **Koala Bear Haircutters** will be among the unusual items offered at the fair. The happening, September 11 from 11 a.m. to dusk, kicks off the 1976 Campaign.

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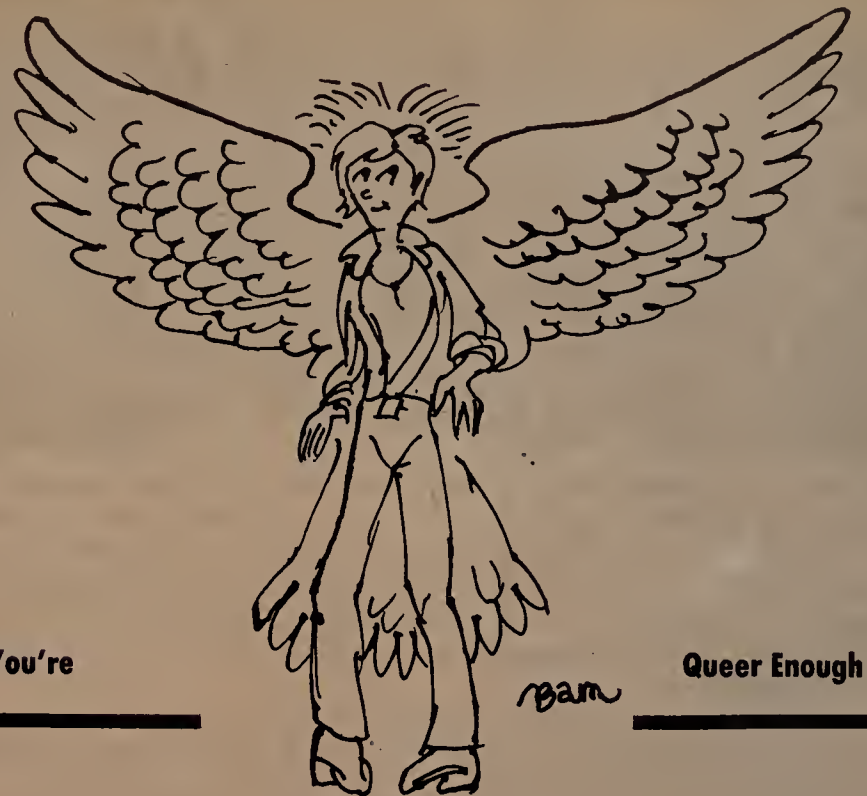
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# The Politics of Dress

By David Holland

It's not easy to arouse reactions in anyone today. On some levels we have been so desensitized that hardly any action raises an eyebrow. But mention the word "drag". I suspect more hysteria results from a bearded man in drag than a contingent of nudes.

I had the pleasure of mentioning the word drag in several gay bars in Boston lately in order to write this article. I'm still alive and hardly bruised.

"Those nelly queens!" a man, be-decked in denim, noted with no subtle calm. "They should stay with their own fucking kind!"

"What kind are you?" I asked, ducking slightly. Responses about men in drag ranged from passive uncaring to tempered reactionary dislike. Perhaps some of the stronger reactions might have turned from verbal to physical had I waited longer.

for. I mean, what are they into?"

Since man adopted a bi-ped stance and his new position commanded a larger view, he has learned the significance of appearance. Even from the earliest, copper, iron, and glass were used as ornaments before they became technological tools. Lewis Mumford has pointed out that "As with language and ritual, body decoration was an effort to establish a human identity."

People wear clothes to identify themselves as part of their social group, but clothing also provides a means by which to make a unique statement about oneself. William James coined the expression, the "material me" in identifying clothes as the extension of the body and self.

Clothing's primary function is providing people with visual clues to the social identity of the person they see. They also choose clothes to make

The social status of clothes and adornments became so significant that in 1651 the General Court of Massachusetts legislated this act:

We declare our utter detestation and dislike that men and women of meane condition should take upon themselves the garb of gentlemen by wearing gold or silver lace or buttons or points at their knees or to walk in bootes or women of the same rancke to weare silke or tiffany horlles or scarfes, which though allowable to persons of greater estates or more liberal education, yet we cannot but judge it intollerable in persons of such like condition.

Actually it was Americans' love of sport, rather than love of democracy, that loosened dress codes. When swimming became a respectable activity, beachwear became the first clothing designed for comfort rather than to denote status. For both sexes the bathing suit was singularly most important in the development of less rigidity in dress. For women, acceptance of the sport of bicycling gave them the right to wear pants. Pants (bloomers) were designed for safety in cycling. These two styles were the first signs that Americans would move toward a more unisex look in clothing.

It seems that historically clothing styles followed lifestyles. A quick glance around will show that that is still true today. The more women enter the traditional male world, the more acceptable male clothing becomes for women. Today, a woman in pants would not be considered a cross-gender dresser.

Cross-gender dressing reaches as far back as the French Revolution when women adopted men's clothes "not as a fighting aid so much as a visual indication that sex differentiation no longer existed." Women's reform groups in America in the 1850s, including free-love colonies such as the women of Modern Times, Long Island, were people who "indicated their freedom by their dress." However, as fashion dictators picked up on the commercial aspects of this burgeoning liberation, they added lace, ribbons, and feminine fabrics until the costume was no longer male-identified.

Men's tradition-breaking began much later. Not until the sarong wrap-around beachwear of the 1950s did the thought of a skirted male emerge. Although Jacques Esterel's spring collection of 1967 included a plaid skirted men's suit, the fashion obviously never reached prominence.

Designers since then have tried to balance the two. Rudi Gernreich predicted the unisex look for the seventies. He felt that like dressing would "enhance their bodily difference." But this idea and the adoption and acceptance of like dressing or "cross" dressing has not attained popularity because we live in a patriarchal society. In matriarchal societies, clothes worn by both sexes are more similar.

In the paternal dictates of this society lies the oppression of dress. While women in men's clothing are perfectly acceptable today, men in traditional women's clothing are still objects of ridicule. Within present society, it is only some members of the gay community who have attempted to purge the sexist perception of dress by cross-dressing. Yet within our own small enclave the oppression and stereotyping continues. I suspect that a skirt is not *de rigueur* in any gay men's bar but a work shirt and jeans, long the machismo emblem, are as revolutionary as the lightbulb not only in lesbian circles but in straight society. It is important to ask the question why and to re-assess whether we are following, within our own culture, the dictates of our oppressors.

The issue of dress has surfaced with the recent public parade of plumage by the Fort Hill Faggots. Their entering a local bar in costume drag was intended to make the community look more closely at the sexist way we still view types of clothing. It seems unfortunate, though, that the dazzle of drag easily clouds any political issue, and certainly the interests of the group were political ones. Also, given the basis of their dissatisfaction, they could easily have chosen any bar. So we must look at what issue the demonstration has raised. We must strip away the personalities that were involved on both sides, for if we don't, we will surely miss the issue.

Although there have been cases made against a number of discriminatory practices involving gay bars, the focus here is not so much those cases, but instead how drag is a vehicle for an important message. For the purposes of this article we must come to a clear definition of what I would term "political drag."

People who use "political" drag are not one considers drag "queens." A drag queen is someone who cross dresses to attain a stereotypical feminine appearance. These who are making other statements have no desire to make that kind of appearance. Their role is more clearly "gender-fuck." They wear fabrics stitched into dresses and jewelry of glitter and clunk the same as the women wearing jeans. If the jeans are to be categorized as male apparel, and similarly, if women intend to smash that image by wearing them, so, conversely, men must attempt to kill the same sacred cow of dress. This is the focus of drag statements today.

If women dress so that they create an image that society decrees to be a male one in order to equate themselves with men, it is a shallow attempt. At that point they sacrifice the unique qualities that make them women. If, on the other hand, the reason for dressing in "men's" clothes is to begin to liberate dress roles, it is a far better stance. Drag, here, is intended for that purpose. It is not, as it is so usually misunderstood, to be to equate oneself with women.

In questioning people in the bars on their reaction to drag, I found that oppositions were born clearly from a misunderstanding of its meaning. Most negative comments tend to underscore a confusion. Men in drag do not try to be women or even pretend to be women, but simply want to help release the Victorian corsets of image dressing that lurk around every pair of jeans, that is imprinted on every Chemise LaCoste shirt, and that is in the treads of every boot. The mere presence of a drag may serve to remind others that their dress may protect them from ridicule, but allows them few choices of style, fabric, and adornments.

There is a fun side to drag. Since there is a design of dress that this society indicates for men and women, there is also a design of fabrics and ornamentation. Silks, taffetas, and chiffons have generally been exclusively in the woman's closet. Rhinestones and precious gems similarly remain in women's jewelry boxes. The men, as expressed by the Fort Hill group, pick these up like the shunned toys of the seventies. No longer having to tip-toe to Grandma's attic, they can fling wide the doors of feminists' closets and be adorned with the sensuous materials from a by-gone era. They can enjoy the mere costuming of drag and draping themselves in layers of heretofore untouchable fabrics. It's a steak dinner after years of starvation. I suspect that

(Continued on page 12)



"It's fun," said Merrill Frady, a pantomime singer with Sylvia Sidney's show at Together. "I just like to look good, and to me, a drama makes me look good. I can't look good in a tux . . . I've always adored evening gowns. When I was fourteen, I used to sit in school and doodle and draw pictures of evening gowns. I thought I was going to grow up to be a dress designer." Frady is seated atop Jeremy Mathews, who started going in drag when he came out eleven months ago in New Hampshire.

One couple I questioned voiced the general attitude I found prevalent in the majority of bars. "Drag queens?" They questioned. "No," I replied. "Men in drag, men in women's clothes."

"Oh, I don't know," the woman interjected. "They certainly add color. I'm not particularly offended by them, but I've never really talked to them either."

Another time, another place.

"Ah, they don't bother me. They just don't belong here."

"Where do they belong?" I asked.

"In their own places. In their own bars."

"Which ones are those?" I asked again, but got no reply other than, "I dunno."

During these interviews, the tables were turned more than once. I become the one interviewed.

"I don't know if they really bother me. I just want to know what they do it

them a unique personality within that group.

It is important to look at the historical significance of dress before we can truly understand its importance in today's context and within the gay culture.

Clothing has been used throughout the ages as a symbol of social standing and prestige. As early as the 14th century, outrageous attire was employed to denote social status. The chopine, equivalent to today's platform shoes, reached heights of twenty inches or more. The wearers, obviously of the "leisure class," needed servants to assist their lofty ambulations. Pointed toes arrived shortly thereafter,

Pointed toes arrived shortly thereafter. Their lengths became so pointedly perilous that a decree was issued: only upper class people could wear shoe toes of twenty inches while the middle class was limited to six to twelve.



## "Ode to Billy Joe" Is Ode to Machismo

**Ode to Billy Joe.** With Robby Benson and Glynnis O'Connor. Directed by Max Baer.

*A Review by Thom Willenbecher*

When Bobbie Gentry's hit single "Ode to Billy Joe" made the airwaves back in 1967, part of the song's haunting after effect lay in what was left unsaid. We never find out what Billy Joe MacAllister and the girl threw off the bridge, or why Billy Joe jumped to his death sometime thereafter, but we do know that something dark, scandalous and sexual was at the bottom of the mystery and that the young girl was involved. The film version of *Ode to Billy Joe*, directed by Max Baer and introducing Glynnis O'Connor as Bobbie Lee Hartley and Robby Benson as Billy Joe MacAllister, solves the mystery at last. The young couple were entangled in a forbidden Romeo and Juliet-type romance. What they threw off the bridge was a homemade doll. Billy Joe jumped off the bridge in the aftermath of his being sexually involved with an older man.

The film opens as Billy Joe follows Bobbie Lee around, making overtures to her as he tries to win the acceptance of her father, a fairly successful, if somewhat antiquarian, Mississippi Delta farmer. Awkward and unsure of himself at first, Billy Joe improves his technique, gradually wins Bobbie Lee over, but not totally. The mystery begins to unfold. A hoedown takes place — a periodic communal celebration which includes fiddling, square

dancing, too much drinking, and, less obviously, some Yazoo City hookers plying their trade in the hayloft. There is a major brawl, a hooker is whipped by a sadist, and Billy Joe MacAllister disappears without explanation.

As the gossip begins, the romance approaches its abortive climax. Billy Joe emerges from the woods, tired and disheveled after three days in the wild, embraces Bobbie Lee and demands that she go all the way. They agree to meet that night at the bridge in order to enact the ritual of surrender of her innocence. When they meet at dusk, Bobbie Lee brings her doll, which symbolizes her ambivalent attachment to little-girlhood. At a certain point, Billy Joe seizes the doll, crushes it and lets it drop into the waters below. Bobbie Lee protests bitterly, but eventually goes along. They never do have sex; as Bobbie Lee submits, Billy Joe finally blurts out the cause of his disappearance: "I been with a man." He upbraids himself for committing what was then regarded as an unspeakable crime against God, man and nature. She forgives him, since he was drunk and it was only one time. But Billy Joe is unable to accept this forgiveness and the power over him it implies. He lets go of her hand and darts into the wilderness again. Come sunrise, his body is dredged up from the brown waters below the bridge. For the audience, at least, everything has fallen into place.

*Ode to Billy Joe* is a complex and highly sensitive film, masquerading as

a teenage summer romance. The dialogue is regionally accurate and the scenes are filmed on location. The Tallahatchie Bridge does exist, the actual structure appears in the film, and in fact plays the leading role. Historically too the film has few flaws. It is 1953, and electricity and plumbing are still innovations in the Delta, with television and 1960 some distance ahead. But progress moves slowly in these parts. The sparkling white toilet which Papa brings home one day looms alien and fascinating in this out-house world. The idea of a girl dating at fifteen is just becoming acceptable to her parents. Something like homosexuality is a marginal threat, alien and unspeakable and horrifying, though people do know that there are "men like that."

The issue of homosexuality is carefully and sensitively handled. It is not milked for its sensational value. Though people in the film are shocked by the very mention of it, we must remember that it is Mississippi, 1953, and that things were different then. We do not get the impression that Billy Joe killed himself because he was just another guilt-ridden homosexual, unable to come to grips with his identity. True, the boy was unable to cope, but sexual identity was only one of the things weighing on his mind. It did only happen once; he did not

appear to be interested in the man, whereas the entire drama is shaped by his sexual interest in Bobbie Lee, an interest which flags only at the last, crucial moment. He did not jump immediately after the act, but after he made himself spiritually naked to Bobbie Lee.

He was forced by the confession to relinquish his masculine power over her, a power symbolized by his destroying her child's doll. When she submits to him, he is unable to appreciate his prize, and when he pleads with her for forgiveness, it is clear he can no longer save face. His suicide is tied more closely with this second loss of manhood than with the original act; it is a desperate move born of adolescent confusion, of his inability to reaffirm his masculine identity. Throughout the film the cultural significance of machismo is stressed — in the beginning when Papa gets into a ramming contest with three no-counts on the bridge, and at the end, in Billy Joe's failure, as a boy who was always stigmatized as gawky and soft-hearted, to establish himself as a man. It is within this context that his death must be understood.

A number of flaws stand out. First of all, the film presumes an audience familiarity with its parent song, and

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## Why I Didn't Go To See "Billy Joe"

*A Non-Review by Gary Jane Hoisington*

I began writing about films in 1973. I did not do it for the money — there was no money — but because of an eerie, probably grossly masochistic ability to sit through virtually any movie without going out for a cigarette. I will not leave the theater to pee, for that matter, even if a burning need to do so strikes during the opening titles. It usually does, in fact, because movies excite me the way the prospect of successful orgasm excites other people. I have sacrificed my kidneys to this job.

Back then, and until very recently, I liked almost every film I saw. Like everyone else, I liked different films for different reasons, and was aware that a lot of what I saw was trash, or hopelessly mediocre, or mere cynical manipulation. There were films by good directors corrupted by flash money and stupid producers and bad deals with scissor-wielding distributors and there were films by weak directors salvaged by good producers and brilliant editors. Most of the best films disappeared into the night after two-day runs in failing art houses. These films became the special province of semiologists and obscure film journals.

Not long ago, Andrew Sarris delivered the heart-punch to those films in the *Village Voice*. Once the leading enthusiast of the avant-garde and the small, personal film, as well as the finely-crafted, little-known foreign movie, Sarris strung up his old friend Jonas Mekas and most of the important underground filmmakers of our day. Sarris had become a star; he had chosen, in the words of Norman Mailer, "not to put in time with

losers."

Since Sarris was the only Establishment critic not entirely disparaging of alternative cinema, this attack was especially devastating to many people who could easily weather the absurd mooings of a Pauline Kael. Mekas had been generous to a film I had helped direct, *The Adventures of Carel and Ferd*. He was the only critic in New York, in fact, who did not slobber down his shirt in rage and indignation when this film was screened at the now-defunct Mercer Arts Center. If there is no more room for Mekas, I considered, there is definitely no room for me. And I began to look askance at reviewing large, pricey, tasteless projects in a way that did not exclude mention of their few redeeming features. I found myself watching them, tallying the cost per frame and weighing the result against films like Godard's *Numero Deux* and Maya Deren's *Mesher of Afternoon*. A thorny procedure, since it's impossible not to conclude that nobody deserves \$12 mil a picture less than a Hollywood director. This conclusion eats away at my conscience when I shell out \$3.50 to sit in a Walter Reade or Sack chain air hanger kept at the temperature of a meat locker. The \$3.50 breaks down in my mind into salaries: distributors, managers, bookers, stars, etc.

This brings us, not a moment too soon, to *Ode to Billy Joe*. I missed the private screening, which is free, and I had just paid the theater in question \$3.50 to see *Mask of Dimitrios*, a film over thirty years old which is shown on television at least once a week, and I loathe to give t particular house any more of anybody's money. I am tired



of the sanctimony with which the deluxe theaters present anything that is not a piece of shit and the brisk revenues they make on actual pieces of shit. (I don't mean to imply that *Mask of Dimitrios* is a piece of shit. But it's cheap to rent a print.) And I am appalled when the big houses jerk the bill up to \$4.00 and \$5.00 when they book a film that went over budget three times, that Kael said was the *Sacre du Printemps* of the month and that isn't grossing what some butcher of a distributor thinks it should. I think the public is getting diddled by a pinkie finger wearing a diamond as big as the Ritz.

At the risk of sounding unethical, I don't need to see *Ode to Billy Joe* to assure you it's a piece of shit. I am exercising the same instinct a book-buyer exercises when confronted with one of those governess-in-the-mansion-with-the-terrible-secret Fawcett Crest paperbacks that cost 95¢ at the drugstore. *Billy Joe*, according to everyone who's seen it, is based on the inexorable Bobby Gentry favorite and tells you why Billy Joe McAllister jumped off the Tallahatchie Bridge, just in case this mystery has ever particularly intrigued you. Well, now the world knows. Billy Joe McAllister,

an American boy with his whole darned life ahead of him, got hisself cornholed by another man and then couldn't get it up for the girl he loved. Any man who's a real man will see the tragedy in that. In fact, every stud who still wears a jock strap under his bathing suit can take his girl to see this here ode and weep salty, masculine tears at the end without looking like a sissy. And his girl, well, his girl can look up into those bruised, bovine, baby-blue eyes of his and whisper falteringly, "Aw, hon, hey, it's only a movie." And after he drops her off he can meet his buddies at the local juke joint, swallow a few brews, jump in the pickup and find a queer to beat up.

At almost any other time, I wouldn't assume that a plot synopsis is sufficient grounds for dismissal. But consider how much it costs to bring this sort of pointed, anti-homo message to the slobbering rednecks who thrive on it and whether or not you want to give cash money to the folks responsible. Your \$3.50 pays for *Ode to Billy Joe, Part II*, after the principals are paid off. In which the rednecks, no doubt, get their revenge on the feckless little faggot who done did pore old Billy Joe.

*Et tu, Jethro?*



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# Different Experiences in Theatre

By Robert Chesley

Two theatrical experiences, neither of them exactly plays, were presented for a short run Aug. 12-15 at the Glines, New York City's "forum for the gay experience." Although both presentations were written by the performers and were expressions of their own personal experiences, the results differed considerably.

## 'Billy Joe'

(Continued from page 9)

the story follows the song closely, woodenly at times. Secondly, an inexperienced cast handles much of the dialogue with an awkward self-consciousness. However, the awkwardness is appropriate in a way. The youths are attempting to grow up

*Women on Mars* grew out of four friends' getting together to share their talents and their material: the poetry of Barbara Holland and Cortnie Lowe, and the music of Nita Sell and Gillian Stevens. It is a work in progress, in the process of development. The poetry is personal and mystical, with themes and images from mythology, from life in New York, and from the experiences of love. The words are most often

faster than society will let them, and are uneasy in playing adult roles. Billy Joe's gawkiness is the most endearing thing about him, and Robby Benson's unsure acting adds to it in a way. Finally, both of them act out and live out the legend which outlives them. Billy Joe creates the legend by jumping off the bridge. What begins as a diversionary summer film about a teen-aged romance, played by unknowns, and based on a pop song thus ends up as a persuasive statement of the power of the myths that gossips are able to create.

chanted over the music — piano and harp or flute and light percussion, richly textured and bluesy. Nita Sell sings her soulful songs; there are slide projections and various lighting effects by Cheryl Gross.

At its best, the production is magical: one does not have time to ponder the meanings of the poetry, but rather one is carried away by it like a child listening to a marvelous tale. The production in its present form is perhaps too static, and I suppose one could either be bored by it or enthralled — I verged on both states alternately. It should be re-experienced, to give the intensely personal material a chance to unfold in one's mind.

*Something Hopeful* is entirely different. It consists of a series of short sketches on being gay. The show, conceived by Loretta Lotman and performed by her and Mark Bentley, Regina Kahney, James M. Saslow and Jimmy Zepp, sets out to deal with what being gay is really like, and it certainly hits the nail on the head time after time. The sketches vary in mood and intent. Many of them are funny as hell

— the encounter between a lecherous man and his prey in the subway, a militant lesbian; or the report by the "A.H.A." that psychiatrists are not sick, but can change their condition if they wish by consulting a competent homosexual. Some are bitter — letters home demanding honesty and understanding. One sequence, Mark Bentley's "letter to my late father," is terribly sad.

The pith of the show is really the personal monologues in which the performers unembarrassedly present their own experiences of becoming aware of, accepting and enjoying their gayness. For a gay audience there is a special thrill in recognizing one's own experience in the material — the thrill of realizing that one is not alone. This is important: we must break down the barriers of shame and guilt and share our innermost experiences, desires and fantasies. This is the premise of this little show, and it is this that makes the show memorable and gripping for all of its fun. It is simply staged and would travel easily; it should be taken and presented everywhere.



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# "The Different People"

**Gardens**, by Graham Jackson. Catalyst Press, Canada, 1976.

*A Review by J.D. Sittler*

Capturing private moments in private lives is like preserving butterflies. Proust had a nice collection . . . of private lives, not butterflies. (That's Nabokov's bag.) Graham Jackson has a nice collection too, and you can read them in his nice collection of eleven short stories, *Gardens*. His lives defy capture. They flutter off the page on varicolored wings, wafted by gentle breezes, defying words' work. Jackson's people have histories. Their lives have continuity. But the private moments they share we only glimpse as a series of impressions, gone as quickly as they came, like the soft kiss of a butterfly wing.

Though this may be a nice collection, not everyone is nice. Julian Brown of "Mr. and Mrs. Cassandra Brown" is not nice. He's "a little bit of

Gatsby, a lot of King's Row," and a classic prick, though an elegant one. He cosmetizes women. His wife Cassandra is his star mannequin. From him to her: "All you need is a good fuck." She gets fucked. So does Steven in "I am Dying, Dying," only because he expects Jim to be more than a passing affair. Jim's chillingly indifferent and not nice.

**Expectations;** love problems are also what Joseph is asked to comment on by Mr. Firstperson Singular in "Andante, Ma Non Troppo." Joseph is nice, a friend to come to for advice. He advises: "No one should expect anything out of love . . . No one has the right, because no one can be faithful to his ideals . . . You have a lot of romantic ideals to start with, and one by one you let them down, because you compromise to keep the peace."

Fred and Mr. Singular have compromised their ideals, and lived together contentedly for years. In "Another Time, Another Place" they walk in the

park and watch boy cruise boy, as they did when they were young and had ideals, sexual ideals. They remember: hard times and soft times.

Henry and David are another couple for whom the blush has gone from the bloom. But that may just be from the child's perspective of Jason, who tells his adventure spying the faggots in the title story "Gardens." Solomon is the cat, who observes Jason observing Henry and David in their garden, and then goes padding off to chase butterflies. Finding out who's who is like chasing butterflies, because it took two readings to sort out the cat and the kid. And therein lies the fatal flaw in this collection.

**Jackson writes** a lot of dialog. Unlike a playwright, however, he doesn't tell us who's speaking. The descriptive passages are so spare, that trying to clarify this for ourselves is challenging — and a bit annoying. One is reduced to counting alternate lines of dialog when two characters are speak-

ing. Three or more speakers can boggle the mind.

We expect little enough character development in short stories. Jackson tends to sacrifice opportunities he has for elucidating personality and setting mood. Instead, his characters' truncated speech is punctuated by short descriptive passages calculated to keep the story moving. Too often we're told what someone perceives rather than what s/he feels. What is sacrificed is the person for the interpersonal interaction; the person becomes a butterfly: beautiful in repose, but all too ready to float off on the next draft and be gone. It's fascinating and frustrating.

I hear the distant, threatening sound of editor's scissors snipping, so I close with this recommendation: Read these stories, seize the moment to savor it. They're delicious. Jackson dedicates each story to a friend. I'd be honored.

**And now**, if you'll excuse me, I must find my butterfly net. Goodbye and good reading.

## dress

(Continued from page 8)

like children at Christmas, they have a hard time deciding what to unwrap and try on first.

The fun side is a wonderful silliness and a drunkenness of fabric, but the serious side has no humor intended. The primary stigma of drag is just that giddy silliness. The assumption that a man in woman's clothing must be dizzy is another sexist attitude that political drag hopes to smash.

So, like numerous other political beginnings throughout history, drag is presently in the forefront of the Boston gay community. Drag may open our eyes, but it can only open the eyes of

those who wish to see. Political drag is this reminder: Men are society's constant, whether gay or straight. Most of us appear neither to strive for nor ask for any deviation from our role. Perhaps some, if not many, of us do not wish to change, but similarly we give no room to those who do. The more men lock themselves into their self-defined supremacist stance, the more difficult it becomes to explore any new definition of ourselves. The feminist movement has helped women make their role choice. Hopefully the "drag movement" in the end, will help us make ours.

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## Page 14 • GCN, September 4, 1976



I am presently incarcerated at the Florida State Prison, Starke, Fla. In December of 1973, I was convicted of armed robbery and was sentenced to a long prison term. But more humiliating than a thousand shames and deceptions is to write and find out that people on the outside have very little concern about us and seem to look down on people like myself. There are many of us here that have a very large and warm capacity for people. I'd like to know that even though I am confined, I am still considered human by those on the outside. Thank you. Joe Wallis Holley, #0Y0296, P.O. Box 747, 16-2205, Starke, FL 32091.

I am a lonely gay prisoner in the Menard Psychiatric Center and I'd like to write to gays. Larry Beerli, C-310, Box 711, Menard, IL 62259.

I'm now serving time in the Southern Ohio Correctional Facilities. I have very little communications with the outside world and I would like to correspond with any gay male, pen-pal. Thank you. Errin Jackson 143-161, P.O. Box 787, Lucasville, OH 45648.

I'd like hearing from gays on the outside world who could bring a little joy into my world of ugliness. David Bruce, 335 6th Ave., S.E. (Calgary Remand Center), Calgary, Alberta, Canada. T2T 4V1

**SUBSCRIBE**  
Gay Community News

## Roommates

Male to share 6th floor apartment near Central Sq. \$150/mo. incl. util. Great view of Boston! Call Joe, 492-0056. Keep trying.

GF roommate wanted for 3 bdr. Camb. apt., porch, quiet street. Plus util. Call 876-9174.

F roommate wanted to share comfortable Beacon Hill apt. w/2 other women. Student preferred. 'Both' races welcome. \$100/month. Call 523-7801.

Str. apprg GWM to share 8 rm., 4 bdrm. apt. w/2 st/lkg. Mass. Ave., Arl. Avail 9/7. Neat, discreet, resp. Prefer under 40. \$80. Call Don, 641-0381 before 2 pm.

### AN INSTANT CLAN

GWM, 23, Br/Bl, 5'10", 170, attr. seeks stu./prof. GWM(s) to share apt. Pref. Bay or Hill starting soon. Have ex. stereo, some furn., appls, fin. indp. You? Geo. Androvette, 49 Manchester St., Man., NH 03101 is me. Write!

### COMMUNAL CITY LIVING

We are the Fort Hill Faggots, 20 men living in 5 houses, we own and manage our houses. Do you have energy to put into building a gay environment? Two houses now have openings — call 442-6029 or 440-8551

3 L/F looking for 1 more to share well-located Cambridge apt. Private, pollycal, easy-going, into arts, health-care, rent \$78 & util. 492-5220.

GM, 28 seeks person into quiet, easy living to share Belmont apt. \$125 plus util., totally renov. older bldg. on 3 bus lines, 10 min. to Harv. Sq., prking, washer, no pets, yard, basement storage, Call 484-9074 eves.

GM seeks respon. rmmte. to share Beacon Hill apt. June 20-Aug. 1. Own bdrm. \$192-93 plus util./6 wks., or \$128.62 plus util./4 wks. Message: 742-3619.

2 GM seek 3rd to share a large 5 room apt. on Beacon Hill, own room, possible off-st. parking, \$100/month, call James 723-4071, 8am-3pm, person must be financially responsible.

Blockton-rmmt wanted to share lg lux apt with pool etc. Close to rt 24 and mall. Prefer prof male under 35, G, Bl, or S OK, but must be str apprg. Write P.O. Box 2071, Brockton, MA 02403.

GM seeks responsible roommate So. End cond. 7:30-8:00 a.m. or after 6 p.m. please. 426-1837.

GM printmaker, counselor, interested in sharing living space with other GM or F looking for small group gay artists supportive, exploring arts. Start Sept. Max \$90. Write GCN Box 659.

Congenial roommate wanted for Beacon Hill apt. Own bedroom. Excellent location. \$125 plus security. Tel. 723-3524.

### ROOMMATE WANTED

Own room avail. in sunny, clean 2br. Beacon Hill apt. \$125 includes util. Now avail. for neat, respon., non-smoking person. Call John, 523-7934.

Room and board in Cambridge house offered in return for helping maintain and improve the house. Share with owner and one other. Own room. Prefer college student, 17-24. Some carpentry skills useful but not necessary. Write GCN Box 670.

GM, 26, needs same for Sept. 1 or before for lg 2 bdrm Myrtle St., Beacon Hill apt. Prefer non-smoke, stable worker. Rent \$125/mo. ea. plus util (ht & hw incl.). Call Harvey at 742-5187 after 2:30 p.m. M-F.

### AMHERST, MASS. 01002

Communal living big farmhouse, Rte. 202, vegies, gay males welcome. Strong support group. \$85. Box 723. Tel. (617) 544-3362.

GM 20 seeks roommate & apartment in Boston area. Max \$150/mo. Into music, travel, theatre, animals, meditation, vegetarian & diverse social activity. Call Russell, 782-4094.

Responsible Gay woman wanted for Belmont house on MBTA line with 3 others. Sept. 1. No pets, \$80 plus. 484-5935.

GWM, 29, seeks roommate(s) for house in Winthrop. Own room, total privileges. All utls. incld. 846-5530. \$110/mo. Not a sex ad.

4 Bedroom apt., Camb., 2 F & 1 M looking for 3rd woman roommate. 354-2854, ask for Ralphie or Beth.

GM, 23, seeks person to look for 2 bdrm apt in Boston area. I have cat. Am vegetarian. Seek mature, honest person who has good job. Object is to save money. Will live in any safe part of Boston. For Sept. 1. GCN Box 654.

M wanted to join 2M, 2F in Somerville apt. near Harvard/Inman Squares. \$60/mo. & utilities. No pets, no tobacco, no lack of living zeal. 628-5561, available immediately.



### roommate wanted Ipswich

GWM, 28, seeks same to share apt. should be responsible, considerate, & clean. NO DRUGS, 4 minutes from RR station, off-street parking. Please call Nell at 356-0265 eves only, 8pm to 10pm.

### FRAMINGHAM AREA

Seek roommates to rent house or apt. Eventual goal, an artisan community of the occult. Box 111, Hopkinton, MA 01748.

## Miscellaneous

### LESBIAN WOMEN

Visiting Fla.? Contact Sarasota D.O.B. P.O. Box 15621, Sarasota, FL 33579 or call (813) 924-8968.

2-4 gay male mental health workers needed as members in growth group, starting soon. Couples OK. Please call M. Tredeau, 247-2773 or 359-2551.

GCN is in desperate need of an adding machine. Any information leading to the donation or cheap purchase of a machine will be greatly appreciated. Please call 426-4469.

### GLASSES FOUND IN BUSHES

along Esplanade on Aug. 21. Yellow tint, wire-rim, teardrop-shaped. Owner may claim at GCN office, no ques. asked.

COME JOIN THE FOLDING, STUFFING AND SEALING EXTRAVAGANZA, Friday evenings at GCN. It's not as much fun as a parade, but you don't have to worry if it rains or not. You may even make a lasting friendship. Come anytime between 4 p.m. and 8 p.m. at the GCN office, 22 Bromfield St., Boston. Ask for George. We need you.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymm sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

### HOUSING BIAS

GCN seeks personal accounts of discrimination (including "screening procedures" against single/elderly/gay people, especially by government assisted projects. Anonymity in article assured if you want. Please write J. Davis, GCN Box 669.

## Organizations

### GAY FICTION SEMINAR

Weekly reading/rap group begins Sept. 22 at Gay Men's Center. Wilde, Forster, Warren, Hobson, Rechy, Selby, Baldwin, et. al. For info call Jonathan Cross at 227-2484. 8-8 please.

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109, (206) 282-5798. Membership \$5.00.

### LUTHERANS

ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans concerned (for gay people) Box B-19114A, Los Angeles, CA 90019.

### JOIN DIGNITY

Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

NAT'L GAY PRISONERS COALITION would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, US Prison, Lewisberg, PA 17837. (Chairman of the National Gay Prisoners Coalition.)

### GODDARD-CAMBRIDGE GRADUATE PROGRAM IN SOCIAL CHANGE.

An accredited M.A. program of Goddard College, accepting students for 1976-77. Project areas include U.S. social and cultural issues, Feminist studies, U.S. empire at home and abroad. Compliance with federal guidelines on racial and sexual non-discrimination. Catalogue available. 5 Upland Rd., Cambridge, MA 02140. Tel. (617) 492-0700.

## Publications

### WIN MAGAZINE

Peace and freedom through non-violent action. Subscription \$7/yr. WIN, Box 547, Rifton, N.Y. 12471.

Europe's Favorite Gay Newspaper has something for you! Handsome Studs, Tender Chicken, and lots of Male Nudes! Plus 100's of "Outrageously Personal" Classified Ads from Gay Guys around the world! Turn on with the Amsterdam Gayzette (International Gay Newspaper.) Send \$1.00 for BIG current edition. AMSTERDAM GAYZETTE, Dept.-GCN, 704 Santa Monica Boulevard, Santa Monica, CA 90401.

GAY SCENE — The monthly picture entertainment newspaper. Features Gay Movement news, Articles, Reviews, Personals, Nude Centerfold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, C/O GALLERY THREE ENT., BOX 247, GRAND CENTRAL ST., NYC 10017.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/yr. Sent in sealed, unmarked envelopes. Make checks payable to MGTf Newsletter, Box 4542, Portland, Maine 04112.



## Quick Gay Guide

### BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900  
Adolescent male rap session, 4-6 pm 227-8587  
B'nai Haskalah (Gay Jewish group) 265-6409  
Black Gay Men's Caucus, GCN, Box 9600  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge, 02141 492-3433  
Cambridge North/Brattle Gays Write c/o Gay Legislation 661-9362  
Cambridge Women's Center 354-8807  
Cambridgeport Gays, c/o GCN, Box 6500  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
Closet Space (WCAS 740m AM) 523-1081  
Daughters of Bilitis (492-6540) 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584  
Elaine Noble (Rep.) 536-9826  
Fag Rag 267-7573  
Fenway Community Health Center 267-1066  
Fengay, c/o Tom Nyiund  
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488  
Fort Hill Faggots for Freedom 440-8551 or 442-6029

Framingham Unicorn Society, P.O. Box 163, Framingham 01701  
Gay Academic Union of New England P.O. Box 212, Boston 02101 266-2069  
Gay Alert (For gay community emergency only) 523-0368 or 267-0764  
Gay Community News 426-4469  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Legislation '76, P.O. Box 8841 J.F.K. Station, Boston 02114 661-9362  
Rep. Noble's Aides 727-2584  
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079  
Gay Men's Center, 38 Bromfield St. 338-7967  
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108 287-1900 (ext. 2396)  
Gay People of UMass/Boston

Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000  
Gay Way Radio (WBUR, 90.9 FM) 353-2790  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826  
Homophile Community Health Svc. 542-5188

Harvard-Radcliffe GSA, 198 Memorial Hall, Cambridge 02138 495-1927  
Integrity/Boston, P.O. Box 2582, 02208\* 354-8807  
Lesbian Therapy Research Project  
Lesbian Liberation, c/o Women's Center 354-8807  
Lesbian Mothers 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440  
National Lawyers Guild, 595 Mass. Ave. 661-8898  
National Organization for Women 267-6160  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Project Lambda 227-8587  
Project Place 267-9150  
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444  
Fr. Paul Shanley (Exodus Center) 333-0146  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921  
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
Women's Community Health in Cambridge 547-2302

**WESTERN MASS. (Area Code 413)**  
Amherst Gay Hotline (Men & Women) 545-0154  
Clark Gay Alliance, Box A-70, Clark U., Worcester 01610  
Dignity/Springfield, P.O. Box 488, Forest Park St., Springfield 01108  
Everywoman's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2878  
Gay Women's Caucus, Amherst 545-3438  
People's Gay Alliance, UMass/Amherst 545-0154  
Southwest Women's Center 545-0628  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011

**EASTERN MASS (Area Code 617)**  
Alcoholics Together/Worcester 756-0730  
Clark Gay People, Box A-70, Clark U., Worcester 01610 793-7287  
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393 or 487-3234 or 487-3344

Gay Community Services, Box 815, Provincetown 02657  
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929  
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm  
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633  
Homophile Union of Montachusett, P.O. Box 262, Fitchburg, 01420  
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664  
MCC/Worcester 756-0730  
New Bedford Women's Clinic 999-1070  
Provincetown 24-Hour Drop-In Center 487-0387  
Survival Crisis Line 471-7100

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520  
East Conn. Gay Alliance, Norwalk 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945  
Gay Switchboard 522-5575  
Hartford Gay Counseling 522-5575, 523-9837  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
MCC/Hartford 232-5110, 522-5575  
The Church of the Eternal Flame Universal 527-2656  
Wesleyan Gay Alliance, Box KKK, Wesleyan St., Middletown, CT 06457

### RHODE ISLAND (Area Code 401)

Alcoholics Together, 290 Westminster St., Rm. 510, Providence  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Help Line 831-9491  
Gay Women at Brown U., Providence 863-2189  
Gay Women of Providence 831-5184  
Integrity, Box 71, Annex Sta., Providence 02801  
MCC/Providence, 63 Chapin Ave.  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 941-8653  
Providence Gay Group of AA 231-5853

### MAINE (Area Code 207)

CMGA, Box 2242, Augusta 04330  
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981 (ext. 535)  
Gay Support & Action, P.O. Box 110, Bangor 04401  
Maine Free Woman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071  
Maine Gay Task Force, 193 Middle St., Portland 773-5530  
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530  
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

### NEW HAMPSHIRE (Area Code 603)

Seacoast Area Gay Alliance 436-7196  
Box 1424, Portsmouth, 03801 or 742-2947 or 431-4350

Women's Group, P.O. Box 137, Northwood 03261 (Do not use "gay" on mail to this group.)

### VERMONT (Area Code 802)

Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
UVM Gay Student Union, Univ. of Vermont, Burlington, 05401 656-4173  
Gay People at Middlebury, Middlebury College 862-7770, 863-3237  
Vermont Gay Women  
NEW YORK (CITY) (Area Code 212)  
Dignity, P.O. Box 1554, NYC 10022  
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090  
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434  
Gay Men's Health Project, 74 Grove St., rm 2RW, NYC 10014 691-6969  
Gay People at Columbia, Columbia U., NYC 10027 280-2574  
Gay Switchboard 924-4036  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC  
Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2610  
Mattachine Society, 59 Christopher St., NYC 10014 691-1066  
MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017  
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
West Side Discussion Group, 37 Ninth Ave., NYC 675-0143

**NEW YORK (STATE)**  
Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138  
Dignity/Rochester, P.O. Box 8295, Rochester  
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester (718) 244-8640 or 244-9030  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640  
Gay Citizens Alliance of Syracuse, Lambda Center, 503 South Geddes St., Syracuse, NY 472-3917  
Gay Community Service Ctr., 1350 Main St., Buffalo 14209  
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181  
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030  
Stonewall Society, Poughkeepsie (914) 471-8885



# August 28 thru September 4



## 28 sat

New Haven, CT — Women's Equality Day, today and Sunday at New Haven Green 1-5 pm, Women's Liberation Center Dance 148 Orange St. 8pm, today.

## 29 sun

Provincetown, MA — Cape Cod Women's Liberation hold weekly feminist discussions, 8-10pm, P-town Drop-in Center, 6 Gosnold St.

## 30 mon

Morris County, NJ — Gay Activist Alliance meeting with speakers Jean O'Leary and Ginny Vida. Morristown Unitarian Fellowship, Normandy Heights RD, 8:30pm, info call (201) 884-0653.

## 31 tues

Boston — GRAC swimming, every Tuesday and Thursday, 6:45pm, Lindemann Center, Hurley Building, Staniford St., near Government Center, free.

## 2 thurs

Boston — Older (and other) gays meeting at Church of St. John the Evangelist, Bowdoin St., at 7:30pm. Exchange of experience. Further info, 482-8998.

## 3 fri

Boston — Gay Men's Center Coffee-house at 7:30, 36 Bromfield St.

Cambridge, MA — Lesbian Feminist Workshop, 21 Bay St., 7:30pm, info call 783-9415.

## 4 sat

NYC — Gay Dance at Earl Hall, 117th St. on E. side of Broadway; \$2.50 gen. admission at 9pm to 2am; presented by Gay People at Columbia.

## 5 sun

Boston — GRAC card and board games, 8-11pm, GCN offices, 22 Bromfield St.

Provincetown, MA — Cape Cod Women's Liberation holds weekly feminist discussions, 8-10pm; Drop-in Center, 6 Gosnold St. This week "Open Rap".



Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.



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